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ABSTRACT

This paper summarizes the March 1990 conference of the Asian Youth Substance Abuse Project (AYSAP). The conference's goals were to increase the knowledge and awareness of the San Francisco (California) community regarding substance abuse problems among Asian Americans, establish a network of providers committed to interagency coordination of services to high-risk Asian American youth, and establish an Asian Youth Planning Group to begin planning systemic and coordinated strategies to address the growing needs of high-risk Asian American youth in San Francisco. Excerpts from presentations by two keynote speakers (C. Williams and K. Choy) and the luncheon speaker (J. Mirikitani) are provided. General sessions on current knowledge on Asian Americans and substance abuse, and the background and overview of the AYSAP and current data and trends are summarized. Summaries of the following five workshops are provided: (1) "Neighborhoods in Action"; (2) "Overcoming Cultural and Language Barriers in Service Delivery"; (3) "Impacting Local Policies Affecting Asians"; (4) "Innovative Asian Substance Abuse Models"; and (5) "Involving Families in Prevention and Intervention." An overview of the roundtable of the city department heads on meeting the challenge of high-risk Asian American youth is included, along with a list of the conference attendees. (RLC)

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MEETING THE CHALLENGE OF HIGH-RISK ASIAN YOUTH IN THE 90s

Conference Summary

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EXECUTIVE SUMMARY

Pain cuts across all ethnic lines.
Keith Choy

In March 1990, the Asian Youth Substance Abuse Project held the first ever Asian American conference on high-risk youth in San Francisco. The mission of the conference was twofold: First to build bridges to greater awareness, understanding and collaborative action among community service providers, educators, and planners of substance abuse and chemical dependency among Asian youth. Second, to promote and encourage commitment among Asian groups and City Department Heads in meeting the challenge and needs of high-risk Asian youth in the 1990s.

The goals of the conference were to:

- Increase the knowledge and awareness of the San Francisco community regarding substance abuse problems among Asians;
- Establish a network of providers committed to interagency coordination of services to high-risk Asian youth; and
- Establish an Asian Youth Planning Group to begin planning systemic and coordinated strategies to address the growing needs of high-risk Asian youth in San Francisco.

Why AYSAP?

The Asian Youth Substance Abuse Project brings together six Asian ethnic groups without a common language and with differing levels of development as communities in the U.S. The group uses a consortium process to develop a multi-level comprehensive, community-based model for the prevention of alcohol and drug use among high-risk youth.

AYSAP consists of five units--the consortium, AARS Inc., Principal Investigator, Central Administrative Team and core agency staff--integrated to form a major project that maximizes the resources of its collective components.

The AYSAP consortium is the policy-making body of the organization. The membership consists of executive directors of six agencies: the Bill Pone Memorial Unit, Chinatown Youth Center, Japanese Community Youth Council, Korean Community Service Center, Vietnamese Youth Development Center and West Bay Pilipino Multi- Services Corporation.

The six agencies together serve over 8,000 at risk Asian youth annually. With their combined experience of over 90 years of serving youth in San Francisco, the consortium has maximum access to the Asian community. Each of the core agencies is linked to a multitude of agencies and schools including civic organizations and local city departments. Each agency is a non-profit, community-based free-standing organization operating with a full board of directors.

This organizational structure uniquely places AYSAP in the San Francisco community to draw together key policy and decision makers to discuss and make recommendations concerning the drug and alcohol abuse issues facing Asians in San Francisco. The broad representation of Asian cultures in the consortium allow it to better serve multi-ethnic populations in terms of language and culture. Additionally, the consotrium was formed by agencies with prior working relationships and previously developed mutual respect, trust and objectives.

Asians in San Francisco

The Asian American population is growing rapidly -- in the 1970s, there were about one million Asian Americans in the U.S. By 1980, Asian Americans numbered about 3.7 million. By 1985, there were about 5 million Asians in the U.S. The large increase between 1980 and 1985 is primarily attributed to international migration. Overall, Asian Americans constituted about 2 percent of the U.S. population.

Chinese represent the largest Asian ethnic group, followed by the Pilipinos, South East Asians, Japanese and Koreans. Most Asians, about 66 percent, live in California, with most of the rest living in New York or Hawaii. In California, the Asian population has grown so quickly that it is now the third largest ethnic group in the state, following Caucasians and Hispanics.

In the 1970s, Asians accounted for about 15 percent of San Francisco's population. By 1980, Asians accounted for about 22 percent of the population, and in 1990, they are estimated to comprise about 30 percent of the city's population.

There are approximately 50,000 Asian youth living in San Francisco. Chinese are the largest Asian ethnic group in San Francisco, followed by Pilipinos, Japanese, Vietnamese, Koreans, and "other" Asians. Chinese and Pilipinos account for over half of the new immigrants in the city, and make up about 65 percent of the immigrating Asian population.

Asians account for over 45 percent of school children in San Francisco. Chinese Americans account for nearly one-fourth of the public school enrollment. Asian youth account for 30 percent of the 20,000 children in parochial schools, with Pilipino youth being the largest ethnic group.

It is the "at risk" Asian youth with which this conference was concerned. Risk factors include:

- low economic status--census figures show that a high percentage of Asian Americans live below the poverty line compared to whites.

- school attrition rates--between 1981 and 1984, 28 percent of Pilipino high school seniors in San Francisco did not graduate.

- stresses of adaptation and dislocation--stresses of the parent-child relationship are exacerbated by the conflict between Asian and Western cultures.

- juvenile delinquency--Asian youth are represented in San Francisco's court actions at a rate well below their percentage in the San Francisco population. In 1988, the San Francisco Juvenile Probation Department received 5,529 referrals in 1988, with Blacks accounting for 45.2 percent of all referrals, followed by Whites (22.8 percent), and Hispanics (10.3 percent). Chinese accounted for 8.5 percent of juvenil court referrals, followed by Pacific Islanders (1.4 percent), Pilipinos (1.4 percent) and Japanese (0.2 percent).

Key Issues Facing Policy Makers in San Francisco

Policy makers need to work with the Asian community in an effort to deal with at-risk Asian youth in San Francisco. Issues that can hinder effective policies include a lack of statistical information; strong denial of problems such as drug and alcohol abuse; language and cultural barriers; and a lack of services and programs geared toward Asians in need of assistance.

Lack of Statistical Information: Statistics are deceptive in their representation of Asians in high risk groups. For example, many data sources lump Asians into an "other" category, making it difficult to determine the drug use among various Asian ethnic groups. Experts at the conference agreed that the results of studies on Asian substance abuse should be interpreted with caution. This cautionary note is due partly to cultural differences among Asian groups and because the general term Asian makes it difficult to separate data for the various ethnic groups included under the heading.

As a report prepared for the Asian Youth Substance Abuse Project states:

> "Inadequate reporting, fallacies of generalization due to the great internal diversity in the Asian American population, and traditional and cultural factors require careful interpretation of the descriptive findings culled from public data bases." (Assessment of Drug and Other Service Needs and Access for Asian American Youth in San Francisco: Executive Summary, EMT Associates, May 1990.)

The report points out that aggregate studies of traditional risk indicators can conceal "locally specific indicators of need among Asian American national or ethnic groups." Additionally, there are "pockets of need"

in terms of services and risks. For example, use of financial aid is highest in categories of aid that address whole families in economic distress. Teen pregnancy is also higher among Pilipino females. These higher areas of need may be hidden in generalizations about the whole population category.

Unfortunately though, grantmakers and government funding agencies must rely on available information, inadequate though it is, in order to determine funding priorities. Thus, not only does the lack of statistical data negatively affect research efforts, it also may result in inadequate funding for Asian programs.

Denial: The popular media frequently report that Asians in our society are doing well--Asian youth graduate at the top of their classes and do well in career endeavors. What often goes unreported is that many Asian youth are in high-risk categories for drug and alcohol abuse, and many are drug and alcohol involved. Adding to the low public profile of such problems is the cultural tendency to keep problems within the family.

As keynote speaker Rev. Cecil Williams said, "Denial is rampant in the Asian-American community. It goes with being honorable and it goes with the sense of being about what we are doing. We don't want to be dishonest, do we? We don't want to be ashamed, do we? But, the real shame is the fact that we can't accept that which we have going for us, which disappoints us."

Keith Choy, San Francisco Office of Children, Youth and Their Families, said that Nancy Reagan's "Just Say No" campaign takes on a different meaning in the Asian community. "Perhaps that's a different theme, a wrong theme, in the Asian American community. I think many of us have just said no," Choy said. He added that the denial train of thought usually goes something like this: "Hey, I'm not messed up. I'm not high. I can handle it. No, I'm not strung out, but my buddy is. It's him. He needs the help. No, you fix him. You people are the community agencies, you fix him. It's not my fault as a parent. He's a disgrace and he had disgraced our family. You fix him. No he is not my responsibility."

Language and Cultural Barriers: Many language and cultural barriers exist for Asians in San Francisco, not only between immigrants and Americans, but within the Asian ethnic groups and even within multi-generational families.

Often, program information is translated into Asian languages, but the comprehension is linguistic rather than communicative, because the cultural barriers remain between Asians and Westerners. American programs often neglect to take into consideration cultural sensitivities. For example, programs that require participants to divulge their problems publicly will not be well-received in a culture that is very private.

Programs that are geared toward specific cultural groups will likely not be well-received by other cultures. For example, a drug abuse prevention program geared toward Pilipinos and taught by a Pilipino instructor may not be appropriate for a Chinese audience, even if an interpreter is used.

Dr. Evelyn Lee noted in her panel discussion that the generation gap occurs when the parents feel an intellectual gap with their children. The youths look down upon their parents, making it difficult for the parents to help the children. Additionally, in most Asian Families there is not only a two-generation gap between parents and children, but a gap that spans three or more generations of grandparents, parents and children. Youths raised in America tend to look more toward American customs, while their parents, raised in Asia, maintain the customs they were exposed to as youth.

Lack of Services and Programs for Asians. Neighborhoods such as the Tenderloin that have a large Asian youth population suffer from a lack services and programs. For example, the Tenderloin has no playgrounds and only one park. Other problems include a lack of services for runaways, few children's centers, inadequate housing for families, inaccessible health care, and few parenting classes.

This lack of adequate services may partially stem from the fact that Asian ethnic groups are only now beginning to make inroads into jobs and careers in city agencies in which they can impact policy and funding priorities.

In their recommendations, workshop participants noted that:

- programs should include activities that deal with teen-age sexuality;
- more bi-lingual counselors are needed in counseling programs, particularly school counselors;
- a district-wide approach should be implemented in the schools to educate teachers and counselors about different ethnic groups;

- bi-lingual, bi-cultural health educators are needed in the school system. Teen health educators, modeled on peer counselors, mmight also help teens and parents;

- workshops for parents need a strong language connection and should be presented in the language of the attendees by someone with a similar ethnic backgound; and

- program should be community-based and should utilize neighborhood resources. Parental skills classes should also be offered at the community college level with class credit given.

Recommendations

As a result of the conference, many recommendations have been developed that reflect the spirit of the conference and its participants. They include:

Workshop A -- Neighborhoods in Action

A) Coordination between public agencies and community agencies is important in order to improve services to the Asians in the Tenderloin and to break down the communication barriers between agencies.

B) Organized activities are important to establish for youth so that they have something to do other than play on the street, and so that they receive peer support in more positive ways than through gangs.

C) Children need more safe places to play, parks and playgrounds, in the Tenderloin to help curb the existing traffic safety problem.

Workshop B -- Overcoming Cultural and Language Barriers in Service Delivery

1) Each city department should have a representative number of Asians on staff.

2) Cross-cultural in-service training should be made available to staff members who work in service delivery.

3) Department heads should point out those components to their systems that make them more compatible with Asian issues.

Workshop C -- Immpacting Local Policies Affecting Asians

1) Groups with programs that need funding at the state level should work both through the representatives in their district and through the budget process.

2) When working with the government, various ethnic groups should coordinate and network regarding common needs.

3) The school district needs more intervention programs for adolescents.

Workshop D -- Innovative Asian Substance Abuse Models

A) Programs should include activities that deal with teen-age sexuality.

B) More bi-lingual counselors are needed in counseling programs, particularly school counselors.

C) A district-wide approach should be implemented in the schools to educate teachers and counselors about different ethnic groups.

Workshop E -- Involving Families in Prevention and Intervention

A) Additional resources at the state and local level are necessary to make a long-term investment in alcohol and drug abuse prevention programs.

B) Bi-lingual, bi-cultural health educators are needed in the school system. Teen health educators, modeled on peer counselors, might also help teens and parents.

C) Workshops for parents need a strong language connection and, where possible, should be presented in the language of the attendees (without use of an interpreter) by someone with a similar ethnic background. This will also assist in making a cultural connection with the attendees, providing a more comfortable learning environment.

D) Programs should be community-based and should utilize neighborhood resources. Parental skills classes could also be offered at the community college level with class credit given.

E) Teachers and principals are an excellent resource in accessing problems, and should be further utilized in getting parents the training they need. To ensure attendance at parent-training workshops, the issues addressed must be those that directly effect parents and their children.

F) Workshops should combine youth and parents so experiences can be shared.

KEYNOTE SPEAKER:
REVEREND CECIL WILLIAMS, Glide Memorial Church

The following is excerpted from Reverend Williams' keynote address, titled "New Ways of Confronting Drug Addiction."

The Asian, Black, White, Hispanic and Native American communities must, in fact, move together if we are to confront a crisis that all communities without any doubt, are facing at this time. That has to do with what I call "addiction." What I'm talking about today cannot be in just one culture or race. It's a phenomenon that we don't understand completely except that all of us are affected by it one way or another and if it hasn't come your way, it's on its way. It's a swift stream coming your way.

Community

In the Asian community, namely Chinese, Japanese, Pilipinos, Koreans, Vietnamese and other Southeast Asians, it is not easy to bring us together, is it? It's not easy to bring Black folks together. What we've tried to do is find some common thread, first and foremost, which affects us in the Afro-American community and we know that a common thread which affects us, of course, is substance addiction.

There has to be a sense of community. I think that the problem we face is that for some unknown reason, we are programmed even more in our psyche, in our feelings, in our understanding of ourselves and what we should be doing. It's always like we have to do what others are doing to validate what we're doing (for example 12-step and EST programs). And, I don't need to be validated by what they are doing because I'm going to do what is uniquely mine and me and therefore, my recovery rate may be different from their recovery rate. My treatment maybe different from their treatment. My intervention may be different from their intervention. My criminal justice position may be different from theirs.

You see, I think there are those who think that we must mimic somebody else...we can't do or can't make it unless we are following in their footsteps. I'm going to create my steps. I'm going to create my destiny. I'm going to create my people's destiny and I'm going to work for everybody but I'm also going to be specific. I'm going to be particular, so I feel that I can embrace the broader spectrum, the broader community. I can't embrace the broader community until I know who I am.

Denial

Denial is rampant in the Asian-American community. It goes with being honorable and it goes with the sense of being about what we are doing. We don't want to be dishonest, do we? We don't want to be ashamed, do we? But, the real shame is the fact that we can't accept that which we have going for us, which disappoints us.

I was recently out at the Youth Guidance Center, and I got the shock of my life. I got the shock of my life because out at YGC, I expected to see most of the people, young kids who came in there, to be Black. To my surprise, they were Asian. Young Asians, young men and women, jailed. I think there is a secret surge, maybe even a silent conspiracy, going on and it has already taken effect on the young people in the Asian-American community.

Go to your community and see the young folks who want to party. Why do people want to party? Because they want to feel good. Usually, it's having some substance there that will help him party. He just can't party without some kind of substance. A recent report said that we in America are five percent of the population, and yet we consume 80 percent of the drugs in the world.

The more drugged up we are and the more drugged up in the process, the less time we have to engage in the struggle. I am convinced that what may be taking place is that there are those who have said, "Let's anesthetize them. Let's get them out of their heads. Let's let them feel good with the unnatural stuff because if they feel good with the natural stuff, we've got a real issue."

What makes you feel good? What makes me feel good is for me to know that there are those of us who have made the decision that either our communities are going to be destroyed or that we all are going to turn it

around and make sure they're not. It is not easy to confront these issues. But because it's not easy, that's what makes it so great. It is a great issue because we are literally facing death everyday in our doorways, in our hallways, and even in our rooms. Death comes in many ways.

The real question is, "What makes you feel good?" One thing is being in a conference like this. It's not easy to get you all together, because we've got our own agendas. But the agenda also is who's got the power? Power is in this room because you are coming together. That's power.

Spirituality

I'm going to talk about spirituality a bit. As a boy, I lived back in Texas in the South. The extended family had a spirituality about it. It was a family that cares first and foremost about its children and its brothers and sisters, and its aunts and uncles, its fathers and mothers and grandparents. It was a community that put humanity first, then individuals. And spiritual because people were the most important thing. I was one of the most important things and my family made me feel that way.

It seems to me that's the spirit of it, of a movement like this. It is that there is a coalescence of an extended family. You see, it means that people have not become concerned in the Asian-American community. I'm saying what you have to do is extend yourself. You have to go beyond yourself even though you have to be yourself. Identify yourself. You see, the issue is, can you go beyond yourself? And if you do, how do you go beyond yourself? And I say, you go beyond yourself when you are yourself and you're willing to risk.

Spirituality to me means being lifted up. Spirituality to me means being high-spirited. Spirituality to me means having a commitment. Spirituality to me means going beyond yourself. Spirituality to me means seeing a vision and making that vision become a reality. Spirituality to me means having a force in your life. It means going on together. When we decide that no longer are we going to just let things go as they are and happen as they happen.

You and I can write history. You and I have the pen in our hand. You and I are the author of life. You and I can write our own script. It's nobody else's but yours and mine, so stop trying to let other people write your script for you. The curtain is coming down on the second act. The third act is ours. Write it. It is now yours.

GENERAL SESSION I
CURRENT KNOWLEDGE ON ASIANS AND SUBSTANCE ABUSE

A Study of Asian-American Substance Abuse in San Francisco

Dr. Darryl Inaba, Pharm.D., is Director of the Bill Pone Memorial Unit of the Haight Ashbury Free Medical Clinic.

Dr. Inaba presented data on 524 Asian-American substance abuse cases from the City and County of San Francisco over two years. He stated that these cases were typical of what has been seen in substance abuse problems in other cities. Of those included in the study, 49 percent were Chinese-American; 18 percent were Pilipino Americans, 15 percent were "other" Asians; 13 percent were Japanese, and 5 percent were Pacific Islanders.

More men, about 70 percent of the cases in Dr. Inaba's study, are seen as abusing drugs and alcohol. While the remainder of the cases were women, Dr. Inaba points out that these figures can be misleading, because most Asian women won't seek treatment for substance abuse problems until the problem has become more disruptive. Indeed, a recent study showed that Asian women overdose at a rate three times that of men.

The 524 study cases showed that:

- 40 percent sought treatment for cocaine use;
- 23 percent used quaaludes;
- 10 percent were treated for heroin addiction;
- 8 percent used marijuana;
- 4 percent were in treatment for LSD;
- 4 percent were treated for over-the counter drugs such as sleeping pills.

While cocaine remains the predominant drug among addicts, Dr. Inaba said that the number of cases involving use of ice has tripled recently. Ice is a sophisticated, very addictive form of speed.

Some clients, according to Dr. Inaba, feel they don't have a cocaine addiction because they don't free-base nor do they smoke crack. Yet they use cocaine almost everyday.

National Statistics on Asian Drug Abuse

Toshaiki Sasao, Ph.D., is with the National Research Center on the Asian American Mental Health, Department of Psychology, University of California, Los Angeles. He reported on the results of several studies having to do with substance abuse among Asians.

"We have to be very, very cautious about interpreting the results of studies. However, the results underscore the importance of examining Asian differences and substance use," Dr. Sasao said, adding that, for example, a number of investigators have noted that Hawaiian-Asian groups my be quite different from their mainland counterparts.

It appears from the research findings that Asian substance abuse has been underestimated. Experts have explained that the diversity and variability among various Asians and their drinking patterns can be contributed to the culture patterns of their ancestors. Additionally, assimilation into the American mainstream culture has had an important influence on the level of alcohol use. There are subgroups in San Francisco's diverse Asian communities regarding the types of drugs used and the psycho-social correlates of their substance abuse.

Some studies suffer because the database does not distinguish between different Asian groups and does not account for important demographic variables and cultural equivalents among self-reported interview procedures.

Dr. Sasao noted, however, that the data does allow one to draw some general, tentative conclusions regarding substance abuse among Asians, including:

- Alcohol abuse has probably been under-represented for certain Asian groups such as Japanese and Pilipinos.

- There is some evidence which suggests that the major substance abuse problem for older Asian groups involves the use of barbiturates, tranquilizers, and pain drugs.

- The cultural factors appear to play an important role in limiting substance abuse among certain Asian groups.

- Previous research has not been very informative because it is usually unclear which Asian group is studied. Also, those Asian groups which seem to be at high-risk for substance abuse problems have seldom been studied.

- The estimates made using this data will likely be outdated soon and grossly underestimates the need for programs because the population of many Asian groups is growing quickly and the demographic changes are not taken into account.

In the future, Dr. Sasao said, culture variables can be examined in terms of their effect on substance abuse. "The most promising area of convergence would be in the research of family cohesion, peer cluster relationships, deficit and cognitive behavior, life skills, and stressful life events," he said.

Dr. Sasao closed his comments on research into Asian substance abuse with a quote, "It ain't what we don't know that gives us troubles, but it is what we know that ain't so that gives us trouble."

The Need to Organize for Resources

Mike Watanabe is the Executive Director of the Asian American Drug Abuse Program in Los Angeles.

It is important that the Asian community organize, not only to network and build a constituency, but also to politic for resources, Mr. Watanabe said. "Let me say that my agenda is this, and I hope our agenda is this--that we need to make counties accountable to our population. Los Angeles County gets about $28 million and Asians make up about 10 percent of the population. I want $3 to $4 million for our Asian services. That's the hidden agenda that's very clear to me."

Mr. Watanabe suggested that 5 percent of the state budget be go to Asian communities, much like the state policy called Women's Set Aside, in which 5 percent of all new money goes to women's programs.

Formula grants will also be necessary in order to support Asian services. "We want formula grants. In Los Angeles County and in too many counties, they talk about local control of local issues. It has not done the job. It has simply not done the job. We have to hear that at all levels. We have to be accountable at the local level, but we ought to go to the state and say we want set aside funding. We ought to go to Washington and say we want formula grants."

Mr. Watanabe said community politics will have to be broken down in order to truly assist emerging communities and emerging needs. "It's with that kind of foundation that I hope we can move forward to talk about inclusion, talk about empowerment, talk about really coming together in developing a much stronger network that is not quite so dependent on larger, formal institutions," he said.

For example, in Los Angeles, Mr. Watanabe has worked extensively with a coalition of agencies called Asian Pacific Planning Council. It involves nearly all the Asian Pacific agencies and organizations in the county. He said the organization will continue to organize on a statewide level and advocate on statewide issues. There is an upcoming conference that is a product of national organizing and involved many agencies throughout the country and we hope to impact national policies through that organization. It is this type of organization that will result in the policy changes necessary to fund Asian services.

GENERAL SESSION II
BACKGROUND AND OVERVIEW OF AYSAP AND CURRENT DATA AND TRENDS

Needs Assessment for San Francisco

Karen Joe, a research consultant with EMT, presented preliminary results from the EMT needs assessment survey for San Francisco.

The needs assessment study is divided into three sections: 1) a literature review; 2) review of public information systems concerning Asian Americans and San Francisco (i.e. Asian American representation in public agencies such as health, education, criminal justice, and other social services; and 3) a survey of service providers in the alcohol, drug and other social service areas. Ms. Joe's discussion focused mainly on the second part of the needs assessment, a review of the public information systems.

Ms. Joe noted that in the United States, the Asian American population is growing rapidly. In the 1970s, there were about one million Asian Americans in the U.S. By 1980, Asian Americans numbered about 3.7 million. By 1985, there were about 5 million Asians in the U.S. The large increase between 1980 and 1985 is primarily attributed to international migration. Overall, Asian Americans constituted about 2 percent of the U.S. population.

Chinese represent the largest Asian ethnic group, followed by the Pilipinos, Japanese and Koreans. Most Asians, about 66 percent, live in California, with most of the rest living in New York or Hawaii. In California, the Asian population has grown so quickly that it is now the third largest ethnic group in the state, following Caucasians and Hispanics.

In the 1970s, Asians accounted for about 15 percent of the city's population. By 1980, Asians accounted for about 22 percent of the population, and in 1990, they are estimated to comprise about 30 percent of the city's population.

Also in San Francisco, Chinese are the largest Asian ethnic group, followed by Pilipinos, Japanese, Vietnamese, Koreans, and "other" Asians. Chinese and Pilipinos account for over half of the new immigrants in the city, and make up about 65 percent of the immigrating Asian population.

There are approximately 50,000 Asian youth living in San Francisco. Asians account for over 45 percent of school children. Chinese Americans account for nearly one-fourth of the public school enrollment. Asian youth account for 30 percent of the 20,000 children in parochial schools, with Pilipino youth being the largest ethnic group.

Ms. Joe also discussed four service areas and the participation of Asians in those areas:

Drop Out Rate: The public school district indicates that drop out rates have been declining over a three-year period. Among Asians, Pilipinos have the highest drop-out rate, followed by Korean youth.

Criminal Justice: 1988 data indicates that Asians are arrested for alcohol and drug offenses at a rate below their representation in the San Francisco population.

Alcohol and Drug Treatment: Asians use alcohol and drug treatment services at a very low rate. San Francisco records show that only 2 percent of the clients of publicly funded alcohol programs are Asian and 5 percent of the clients of drug programs are Asian.

Risk Indicators: In order to determine risk factors, the data on service utilization in other health and social services is examined. Data on health indicators such as teen pregnancy, AIDS diagnoses, and suicide are below the population percentages of Asians in San Francisco. Asians also use other health and social services at a lower rate than their population would indicate. However, there are pockets of higher need and risk. For example, rates of teen pregnancies are very high among Pilipino females.

Ms. Joe noted that aggregate studies can be misleading because they make generalizations about a variety of Asian American ethnic groups. Additionally, many of San Francisco's Asians are recent immigrants and may

not feel comfortable or knowledgeable about social services.

"There are other significant barriers in the use of alcohol and drug services that exist for many Asian Americans. Probably the most apparent one is that Asian Americans are clearly under represented among professional and drug services agencies," Ms. Joe noted.

Developing Services for the Asian Communities--AYSAP

Ramon Calubaquib is the project director of the Pilipino Early Intervention Project, an Office of Substance Abuse Prevention-funded project. Mr. Calubaquib, who previously worked as a program consultant to the Asian Youth Substance Abuse Project, noted that in developing the AYSAP program, several models were investigated, such as the Asian American Mental Health Training Center, the Asian American Communities for Education, and the Mayor's In School Youth Program.

Mr. Calubaquib noted that while there are some programs that service the Asian community in San Francisco, they are still inadequate. Compounding the problem of few programs is the fact that each ethnic group has its own priorities and the need for services must address these priorities. Therefore, the development of substance abuse services in the areas of prevention, intervention, treatment and rehabilitation must be varied to reflect the needs of each community.

"It is not possible, nor is it effective, for each effort of the separate communities to develop identical programs," he said.

Implementing Substance Abuse Programs

Davis Ja is the principal investigator for the Asian Youth Substance Abuse Project, is the principal investigator for the Pilipino Early Intervention Project, and is executive director of the Asian American Recovery Services, Inc.

One of the big issues faced in developing AYSAP is that the statistics don't tell the real story of substance abuse in Asian communities. If one looks only at the statistics, it appears that the Asian community has little problem with substance abuse.

"The denial not only exists within our own communities, it also exists within the funding sources and the governmental bodies that need to acknowledge that Asians are here and that Asians are no different from anybody else," he said.

Another challenge faced was a lack of trained staff--Asians with substance abuse backgrounds. Therefore, staff had to be trained to develop a certain expertise with substance abuse.

In furthering the goals of the Asian communities in regard to substance abuse treatment and prevention, Mr. Ja said the expertise and strengths of each organization should be assessed and utilized in terms of the specific needs of the community they serve. "It may mean for one particular community a mass media approach, and it may mean for one organization just working with individual families. If they have connections there, it may mean working with churches in that particular community. That is how our models began to evolve," he said.

It is no longer enough for the communities to attempt to take care of their own. "The whole idea of this conference is to begin to build a bridge, a bridge between what we're trying to do as a consortium of programs dedicated to youth and substance abuse. We want to start working with other organizations, particularly government institutions and departments. We can't do it ourselves," Mr. Ja said.

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LUNCHEON SPEAKER:
JANICE MIRIKITANI, Poet and Program Director, Glide Memorial Church

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The following are excerpts from the speech made by Janice Mirikitani.

Martha's Smile

Wait Martha! I know the pain is unbearable now, but in a year you would have been glad the liar was out of your life. Wait Martha! Don't let a weak, dishonest, sex addict in denial, who thinks that his strength comes from hurting women, make you give up control of your life. Wait Martha! If I could have, I would have caught you in mid-air as you tumbled toward the concrete slab of the ocean. I would have said, "Martha, I love you! And I'm really pissed off at you for killing yourself because of a man." But I know that man didn't kill Martha. Martha's smile killed Martha. Her smile was her denial. She denied her anger, her need, her self-worth, her hurt, her power, all her feelings. Martha chose to murder her pain.

Not Good Enough, Not Pretty Enough, Not Smart Enough

Dear Mother and Father,

I apologize for disappointing you. I've worked very hard. Not good enough. If only I were a son, I know I would have made you proud. Not strong enough. As my sacrifice, I will drop bone-by-bone. Perched on the ledge of my womanhood, fragile as wings. Not good enough. It is snowing steadily, surely not good weather for flying. Not smart enough. I make this window ledge my altar to offer penance. This air will not hold me. The snow weights my crippled wings. Not strong enough. Where did you go, all my children? Why did you not speak? Why did you not cry out? Only the silent note shredded like show falls on my broken body, covers me like whispers of sorries, sorries. Please when you find me, bury my bird bones beneath the sturdy pine and scatter my feathers over the waves that sing with power in the breast of the sea.

My Mother Does Not Know Why I am in So Much Pain

You see, when it comes to mothers, we must break tradition. My daughter denies she is like me. Her secretive eyes avoid mine. She reveals the hatred of womanhood already veiled in music and smoke and telephones. I want to tell her about the empty room of myself. This waiting room where I feel worthlessness where we are confined to jealousies and our significance is defined only by a man. I deny I am like my mother. I remember why. She kept her room neat with silence, defiance smothered in requirements to be nice, passion and loudness wrapped in an obi. I want to break tradition, the lies that my mother told me, the lies that we are powerless, and should be seen and felt upon, not heard. That our possibilities must be compressed to the size of pearls, passive aggressive chokers around our neck. My daughter denies she is like me. Her secretive eyes are walls of smoke and music and telephones. I do not know the contents of her room. She mirrors my aging. She's breaking tradition. I still do not know how I can answer the cause of her pain.

Yes, We Are Not Invisible

No, I am not from Tokyo, Singapore or Saigon. No, I don't own a chungsum. No, your dogs are safe with me. No, I don't invade the parks for squirrel meat. No, my peripheral vision is fine. No, I'm very bad in math. No, I do not answer to Chinadoll, Geisha Girl, Susie Wong, Mamasan, Jap or Chink. I do not know the art of tea and no, I am not grateful for all that you've done for me. Friends of mine have died from AIDS, another driven mad from PTSD (Post Traumatic Stress Disorder) from the Vietnam War. Some of us were murdered because of this economy, another has OD'd. We've been jailed for mistaken identity or just because of our ancestry.

Stilled Wings

I collected insects for my biology class--beetles, crickets, butterflies. Dropped them into a bottle of hydrochlorinated fumes, and quickly stilled those beating wings. He locked me in an airless vault of shame. The darkness of the closet spawns. Kept me in a jar of silence with the poisons of threat. If you speak of this, you will

kill your mother. I pinned dead insects neatly on paraffin with gleaming sliver straight needles. I think I hear the butterflies scream. He pealed back my skin, pierced my flesh with the dull blades of his hands, slowly pulled off my wings and impaired me. Without the swift mercy of insecticide, I suffocated slowly, swallowing bits of my tongue, my body hollow as the mute rows of corpses pinned to paraffin.

Women on the Move

I know little. I scarcely see. Fear eats at my eyelids like mold, afraid of who she is. Their voices, blood red velvet like roses with thick thorns persistent as the pain from punctured wounds. She wants her children back. She is sterile. Her teeth are dissolving and her hair is falling out. She hasn't menstruated in four months; not pregnant. She cannot sleep, drenched in nightmares. I know little. I scarcely see. Their words like roses, thick thorned. She says she was raped at 12. She killed herself at 12, buried the child in a dark tomb. Got high so when she was raped again and again by her father and her four brothers she wouldn't feel the pain.

She is a computer programmer. She lost her job, her car, her house, her children. She says she beats women. She needs to hear them scream so it will drown out the sounds of her own screams. She let a John have sex with her 3-year-old child for $50. She was battered for eight years. He finally rammed a broom handle up her vagina, punctured through, pushing stomach and intestines into her lungs. He left her for dead. I know little. I scarcely see. Afraid to know who she is. She feels unlovable, abandoned by a father she never knew. She thinks she deserves to be beaten. She needs someone to need her so she had her first child at 14. She was raped by the men in and out of her mother's life. She thinks she is nobody without a man. She hates all men because they killed her mother. She has been taught that thought is ugly and she is wanted only for her body. She was taught that women are her enemies because they steal her men. She thinks he will stay if she gives him her welfare check. She says nothing matters except the pipe that kills the pain and murders care. She will do everything, lose anything, for crack.

She knows more, is less afraid to see who she is. Peeling away the petals of red bloody roses, she has opened the tomb, found her 12-year-old hiding in the darkness. She leads her into the daylight, brings her food, watches her grow in her own body. She has stopped using crack. Today it is hard. She is studying for her GED. She is not homeless anymore. She is gaining custody back of her children. She is telling the men to hear her thoughts. She is revealing herself to women. She has filed charges against the man who attempted to murder her, so he will not kill any more women.

Bouquets are flowering. Blood red roses, we smell their sweetness. I see she, me. The child emerges from the dark graveside, her small hands grasp roses. We feed her petals. Today, she blooms within our bodies. And, if we're lucky, we find relationships that help unlock the vault of ourselves, break down the walls of shame, and love unconditionally and struggle for mutual relationships.

Soul Food

You like your fish crisp, coated with cornmeal, deep fried sliced mangoes to sweeten the tang of lemons. My fish is raw on shredded lettuce, sliced thin as skin, wasabi burning like green fire. You bake the cornbread flat and dip it in the thick soup I brewed from turkey carcass, rice gruel, sesame oil and sherbol. We laugh over watermelon and bubbling cobbler. You say there are few men who can stand to have a women, equal, upright. This meal is unsurpassed.

WORKSHOP SUMMARIES

A: Neighborhoods in Action

Panelists: **Dan Foley**, Sargeant
Gang Task Force San Francsico Police Department

Keith Greer, Park Director
Boeddeker Park, Department of Recreation and Parks

Danny Ngo, Peer Educator
Vietnamese Youth Development Center

Liz Siggins
Bay Area Women's Resource Center

Moderator: **Louella Lee**, Executive Director
Vietnamese Youth Development Center

Recorder: **Kan Wong**, Health Educator/Counselor
AYSAP - Chinatown Youth Center

B: Overcoming Cultural and Language Barriers in Service Delivery

Panelists: **Byron Kunisawa**, Operations Manager
Multi-Cultural Training Resource Center

Mari Ono, Director
IRIS Project, Women's Institute of Mental Health

George Woo, Chairperson
Asian American Studies Department, SFSU

Moderator: **Beatrice Lee**, Program Director
Asian Youth Substance Abuse Project

Recorder: **Ellary Kim**, Health Educator/Counselor
AYSAP - Korean Community Service Center

C: Impacting Local Policies Affecting Asians

Panelists: **Margine Sako**, Special Assistant
Speaker Willie L. Brown Jr.

Leland Yee, Ph.D.
Member, Board of Education

Moderator: **Jeff Mori**, Executive Director
Japanese Community Youth Council

Recorder: **Debbie Tsan**, Program Assistant
AYSAP - Chinatown Youth Center

D: Innovative Asian Substance Abuse Models

Panelists: **Joe Lam**, Executive Director
Chinatown Youth Center

Joe Laping, Component Coordinator
West Bay Pilipino Multi-Service Center

Cheryl Sekiya, Prevention Director
Asian American Drug Abuse Program

Carolee Tran, Health Educator/Counselor
Vietnamese Youth Development Center

Moderator: **Bart Aoki Ph.D.**, Clinical Director
Asian Youth Substancce Abuse Project

Recorder: **Betty Louie**, Peer Educator/Counselor
AYSAP - Japanese Community Youth Council

E: Involving Families in Prevention and Intervention

Panelists: **Evelyn Lee, Ed.D.**, Chief Program Director
Department of Psychiatry, San Francisco General Hospital

Maryann Fleming, Program Coordinator
Center for Human Development

Walter Schulze, Component Coordinator
Japanese Community Youth Council

Moderator: **Katherine Chun**, Prevention Coordinator
Asian Youth Substance Abuse Project

Recorder: **Puthara Choup**, Health Educator/Counselor
AYSAP - Vietnamese Youth Development Center

COMPLETE TRANSCRIPTS OF ALL WORKSHOPS AND GENERAL SESSIONS ARE AVAILABLE THROUGH AYSAP

WORKSHOP A:
NEIGHBORHOODS IN ACTION

Background

The purpose of this workshop was to educate service providers as well as policy makers about youth issues in the Tenderloin. This included: educating participants on substance abuse and high-risk behavior among Asian youth in the Tenderloin; identify concerns and unmet needs to put before City Department Heads; and identify current interagency efforts targeting high-risk youth in the tenderloin and those areas where further coordination is needed.

Speakers were selected who are familiar with the Tenderloin and the issues facing Asian youth there.

Research Results on Youth Needs in the Tenderloin

Liz Siggins is an intern at the Bay Area Women's Resource Center, which has conducted several studies on children in the Tenderloin. Surveys were conducted on an annual basis until 1988. Findings of the most recent study include:

- 25,000 people live in the Tenderloin.
- Children make up about one-fifth of the population (5,000).
- Of the Tenderloin children, 67 percent were Southeast Asian, 15 percent were Black, 8 percent were White, 5 percent were Hispanic and 5 percent were "Other."
- About 43 percent of the children were under four years old, 29 percent were between five and nine years old, 21 percent were between nine and 12, and 7 percent were 12 and older.
- The Tenderloin has the most rapidly growing public school population in San Francisco. Between 1980 and 1986, the number of children in the neighborhood attending public schools increased by 105 percent. City-wide, the number of children attending public schools increased 11 percent. Yet there are no schools in the Tenderloin, and children must be bused to schools in other areas.
- There are 15,000 housing units in the Tenderloin, but 90 percent of them are single rooms, meaning that 90 percent of the families are living in one-bedroom apartments.
- There is only one park in the Tenderloin, which results in children playing in hallways and allies, making traffic safety a concern.
- A recent study by the San Francisco Police Department shows that people are twice as likely to get hit by a car in the Tenderloin than in any other neighborhood. In a recent 3-month period, 33 people were hit by cars, six of them children.

Ms. Siggins added that a survey of building managers showed that 70 percent of those interviewed identified playgrounds as the number one need in the neighborhood. Additional needs put forth by survey respondents included children's centers, adequate housing for families, more access to health care, more police presence and parenting classes for families.

Boeddeker Park: A Lone Park in the Tenderloin

Keith Greer has been the Park Director for Boeddeker Park for about five years and has become very involved in children's programs and neighborhood issues in the Tenderloin.

The programs available at Boeddeker Park include soccer, basketball, baseball, dances, tutorial classes, drama classes, and exercise classes. Mr. Greer stressed that even though the Park offers a wide variety of programs, it is a park rather than a playground. "A playground is for kids and a park is for everybody. In Boeddeker Park, its everybody: children, homeless, drug and substance abusers. Everybody."

Communications with the neighborhood and the people in the neighborhood has been a challenge, both with children and parents. The Southeast Asian community has a difficult time accepting authority, including Black park directors, he said. However, once the gap is narrowed with the children, the parents are more inclined to acknowledge him, Mr. Greer said, even if they don't speak the same language.

He added that the team games offered at Boeddeker Park help break down the communication barriers among park staff and the youth.

Peer Education and Outreach

Danny Ngo is a peer educator with the Asian Youth Substance Abuse program. He spoke about some of the problems facing youth, particularly those in the Tenderloin, such as schools, gangs, drugs and peer pressure.

In his work, Mr. Ngo has found that the hours between 4 p.m. and 7 p.m. are the most important part of the day. "We need to have some kind of activities to get the youth involved in because if they have nothing to do, nowhere to go and nowhere to hang out, it can damage society and create problems," he said.

Because of he grew up in the Tenderloin and many of the youth there know him, they feel freer to confide in Mr. Ngo about gang activities and drug abuse.

He added that there are some very good services in the Tenderloin, but that there is a definite need for more programs, including after school jobs for youth who are 14 - 18 years old, and more programs to help youth over 18.

Policing in the Tenderloin

Sgt. Dan Foley started his police career as a beat cop in the Tenderloin over 24 years ago. He is currently with the gang task force of the San Francisco Police Department.

St. Foley pointed out that in many cases youth who become involved in gangs are looking for friendship rather than a criminal career. He said the Tenderloin began to change in about 1980, when the complexion of the community began to change and now includes many children of refugees from Laos, Cambodia, China and Vietnam. "I don't mind gangs. It's what they are into that I mind. It's where they're directed. You just have to focus their direction. A group of guys hanging around is not a gang. It's a gang when they start doing anti-social things and they start having conflicts with each other."

He noted that the Southeast Asians who live in the Tenderloin and become drug addicted were introduced to drugs here, not in their home countries. Additionally, there is a lack of facilities to treat Asian youth with drug problems. Because of cultural differences, it is difficult for the youth to understand what is going on in a facility that does not cater to people of their own ethnic background (i.e. a Vietnamese youth in a Thai facility).

Sgt. Foley added that often parents need to be educated regarding drug abuse so they can learn to recognize drug abuse problems in their children early. Then, the parents can work to get their children the help they need.

There is frequently a strong peer pressure influence on Southeast Asian youth who might come to the United States without their parents and are left unsupervised. "Suddenly, they are thrust into this urban melting pot and they have to survive," Sgt. Foley said. Once here, the youth are used by more sophisticated acquaintances to commit crimes and become involved with drugs.

In order to help curb the increasing involvement of Asian youth in crime and drugs, our society must nurture the Asian cultures and be prepared to deal with the Asian youth who come to this country. "We have to learn to work together and network together as a community," he said.

Recommendations: Workshop A

A) Coordination between public agencies and community agencies is important in order to improve services to the Asians in the Tenderloin and to break down the communication barriers between agencies.

B) Organized activities are important to establish for youth so that they have something to do other than play on the street, and so that they receive peer support in more positive ways than through gangs.

C) Children need more safe places to play, parks and playgrounds, in the Tenderloin to help curb the existing traffic safety problem.

WORKSHOP B:
OVERCOMING CULTURAL AND LANGUAGE BARRIERS IN SERVICE DELIVERY

Background

The objectives of this workshop included: Learning how to incorporate culturally sensitive factors in working with Asian American communities; identifying available community resources; identifying gaps in current delivery of services and further resources and/or necessary systematic changes; and to provide recommendations to city department heads on ways to further mutual coordination, cooperation and communication with various Asian American communities.

Panelists made presentations that focus on overcoming cultural and language barriers in different ways.

Language and Cultural Barriers: A Systemic View

The four barriers that exist in the Asian community include: 1) a lack of awareness; 2) a door to the information specific to the population; 3) cultural competency in designing and delivering services; and 4) commitment to change, said Byron Kunisawa, director of operations, Multi-Training Resource Center.

The communication to the Asian population is not sufficient, Mr. Kunisawa said. Often, information translated into other languages seems to be a dual Western program that can be read by the population, but the comprehension is linguistic rather than communicative. "We don't get good information out to them, and the information that we do get to them we don't have dialogue for," he added.

Every culture has a different frame of reference. If Asian immigrants are given white, middle-class perspective information thrown into an Asian frame of reference, it doesn't compute. "So we use certain terminology that is not having the same kind of understanding," Mr. Kunisawa said.

Often, services are offered that are not compatible to the culture. For example, if the culture is very private, a program that requires participants to divulge their problems publicly will not be well-received. "It's very humiliating for a family to be publicly involved in certain kinds of procedures," Mr. Kunisawa said, adding that such a program will not have high attendance.

"Most Asian cultures don't understand our (American) systems and institutions," he explained. Not understanding the roles and functions of the institutions make it very difficult for culture groups to consider accessing or utilizing Americanized services. Mr. Kunisawa suggested that people who are running and designing systems be accountable for knowing about the cultural communities which they serve. Additionally, politicians need to be much more involved in understanding the process of services to diverse cultures.

"It's a much greater problem than simply saying people don't speak English and that our system is not something to deculturate," Mr. Kunisawa said.

Mental Health Services in the Asian Community

Mari Ono, Iris Project Director, Women's Institute of Mental Health, said that people who work in substance abuse recovery need to learn about what recovery is all about. Through such education, she said, service providers can determine what can be made applicable, or what is relevant, to working in the Asian community.

Ms. Ono said that service providers still have much work to do in regard to their own perceptions of addiction and substance abuse. While most treatment methods today are based on Western theory, alternative methods of healing addiction are discussed more and more. Looking at alternative methods (acupuncture and herbs) of treatment, in addition to the medical model or Western model of treatment, will probably be necessary in treating the Asian community.

Ms. Ono said that in the Iris program, she has found that women have their own healing processes which don't really fit Western models. Such treatment methods, however, are difficult to get funded. "I'm sure if a lot of you have been working in this system for awhile, you know that we get funded for categories of services and yet we all know that people's problems do not come in categories," she said.

One of the problems with the current system, Ms. Ono said, is that the system does not allow for creativity.

Educating Professionals

George Woo, chair of the Asian American Studies Department at San Francisco State University, said he doesn't believe Asian Americans are a cultural group. "It's a political alliance because everybody from outside the

group looks at us as being similar. In order to defend ourselves, we have to pull ourselves together," he added.

Mr. Woo suggested that in order for substance abuse professionals to stay abreast of Asian cultural issues, they should visit Asia frequently. "Just to take a look to see what the changes are. Peoples' attitudes change. Peoples' approaches change. If we don't know our culture, if we are not grounded in our culture, how do we know we are being culturally sensitive?" he asked.

In order to deal with substance abuse, Mr. Woo said, the problem must be brought out into the open by talking to families and to the people who can influence their friends through a conference that involves the community.

"If we are to have any kind of impact at all, we ought to put a lot of interest on education through agencies, through workers and so forth, to get the families involved because most of the Asian cultures will use the family as the first support group," he said.

Recommendations: Workshop B

1) Each city department should have a representative number of Asians on staff.

2) Cross-cultural in-service training should be made available to staff members who work in service delivery.

3) Department heads should point out those components to their systems that make them more compatible with Asian issues.

WORKSHOP C:
IMPACTING LOCAL POLICIES AFFECTING ASIANS

Background

The purpose of this workshop was to explore strategic ways to influence legislation on the state and local level, and how to impact local school board policies.

Advocating in the State Legislature

Margine Sako is the Special Assistant to Assembly Speaker Willie Brown.

Ms. Sako explained that the political system in California is somewhat like a pyramid: at the broad end, there are 30 million people in the state who each have one vote. This population is then divided up and representatives are elected. About 120 legislators represent about 300,000 people in each district. It is these legislators who in turn tell the governor (at the tip of the pyramid) what is needed in their districts.

"Legislation is not created just by legislators. It is created by people who come to legislators and say, 'We've got a problem, and we think this is how we can fix it.' Then it goes through the process," Ms. Sako said.

Once a bill is written, it must be passed by the senate (40 members) and the assembly (80 members). For example, once a bill passes the assembly, it goes to the senate. If the bill passes both houses, it then goes to the governor's desk. The governor can sign the bill, making it law; he can not sign it, and will become a law without his consent; or he can veto it. Public participation, Ms. Sako said, happens at the committee level when hearings are held on the merits of the bill.

The budget requires yet another process. The governor must issue a budget on January 10th. The entire year before, departments compile data that makes up the multi-billion dollar budget. The assembly and senate go through the budget document and examine each item, make changes and then resubmit the budget to the governor in June. Then, the governor can take items out, but cannot add things.

Ms. Sako suggested that since it takes money to implement ideas, groups should work at both the legislative and budget processes.

The San Francisco Unified School District

Leland Yee is a member of the San Francisco Board of Education. He is a psychologist and currently works in Santa Clara with Asian Americans for Community Action.

Dr. Yee said that when kids get into serious trouble in school (usually with drugs or carrying weapons), the result is an expulsion hearing, during which the board of education decides whether or not a youth should be removed from the school system. The board does, however, have the option of suspending an expulsion by putting the youth on notice that if there is another incident, the expulsion will be imposed.

Once expelled, the school district has no jurisdiction over, or responsibility for, that youngster. The board will also generally refer youths and their parents to a community agency for counseling. However, it does not follow-up to ensure the youth goes to the program.

"Often, what we have found is that a lot of kids that we are expelling never come back to us. In some data that spans four years, about 25 percent of the youth expelled never come back to us," Dr. Yee said.

He added that in both the ares of drugs and weapons, many board members feel that the solution is not really to punish them by expelling them. Forcing them out of school, even if they are performing poorly, will not help the situation.

Dr. Yee suggested that community programs can help impact the school system by working with parents. "Parents need advocates in those hearings. The parent may be immigrant, speak limited English, and have little understanding of the system," he said. He added that it is the responsibility of the youngster to prove why he or she should not be expelled. An advocate can help the parent and child work through the hearing process.

Additionally, parents can request a closed session hearing with the Board of Education. Dr. Yee noted that the board examines a case more closely if parents and their advocates appear before the board in a closed session.

Dr. Yee said that the solution to a lot of the problems with youth in school will rest with the staff at the school site, particularly the principal. "If you can somehow develop a working relationship with the principal, it will help our youngsters tremendously because through that you can begin to start programs. If you have a successful program, then you need to start looking at whether or not you can begin impacting not only one school, but a number of schools," Dr. Yee said.

He suggested that community groups/programs begin a contact with the appropriate division, whether elementary school, middle school or high school, each of which is directed by an assistant superintendent. Additionally, the superintendent of schools or school board members may be avenues for advocacy.

Recommendations: Workshop C

1) Groups with programs that need funding at the state level should work both through the representatives in their district and through the budget process.

2) When working with the government, various ethnic groups should coordinate and network regarding common needs.

3) The school district needs more intervention programs for adolescents.

WORKSHOP D:
INNOVATIVE ASIAN SUBSTANCE ABUSE MODELS

Background

The purpose of this workshop was to increase the participants' awareness of differences between Asian groups, and to seek suggestions on approaches tailored to the inter-ethnic differences.
Additionally, presentors were to demonstrate specific techniques associated with approaches for dealing with inter-ethnic differences.

Speakers were selected who would provide their own unique experiences in implementing programs.

Korea Town Drug and Alcohol Abuse Prevention Task Force

Cheryl Sekiya said that when she moved to the mainland from Hawaii, she experienced many of the same things that recent immigrants do, including: 1) a sense of isolation; 2) a view of the world; 3) fear of the unknown, and 4) wanting to belong.

These four points are also addressed in the Korea Town Drug and Alcohol Abuse Prevention Task Force (KADAP). "In working with youth who come from other countries, who are first generation or 1.5 generation, we try to provide them with a safe place where they can belong; where they don't feel isolated. We try to provide them with a place where they can share experiences and talk with each other, and where the unknown doesn't have to seem so scary because they can share together," she said.

The KADAP project is a community-based and community organizing project that works to empower the community to work together to mobilize their forces and their strength to help each other. The Task Force is a community partnership that involves law enforcement, social service agencies, parent-service organizations and schools, Ms. Sekiya explained. The goal of the founders of KADAP was to prevent substance abuse in Korean communities through presentations, events and youth activities.

Vietnamese Youth Development Center

Carolee Tran said there are several problems she sees in working with Vietnamese and Cambodian people in the Tenderloin. First, as other speakers have pointed out, there is denial in the community--Vietnamese parents do not see that there is a drug problem in the community.

"We try to normalize the problem, so that people can start speaking about it," she said. At times, families are not intact, which presents an additional problem because the single parent feels overwhelmed already with financial and acculturation issues.

Ms. Tran said that the high-risk youth her agency sees have difficulty in school partly due to the language gap. Some youth become involved in delinquent activities and others simply lack structure in their lives.

"So, how do we outreach to these kids? We go to where they hang out. We really emphasize the peer model of engagement," she said. Additionally, counselors must challenge the youth's ability to reach their life goals if they continue with their current problems and activities.

"We need to realistically look at their situation and the goals they have," she said. "From engaging the youth, we try to open doors for them. We try to help give them some structure that is lacking in their own life."

Ms. Tran said that activities should not be underrated because they offer structure which is lacking in most of the youths' lives.

Chinatown Youth Center

Joe Lam works with the Chinatown Youth Center which has a strong expressive arts program. Rather than simply teaching the youth arts techniques, the program seeks to address some of the issues that result in drug abuse, he said.

"They tell us they took drugs to erase the pain from their family, because they cannot go to a dance and talk to a girl, or get to know the opposite sex," he said.

Mr. Lam noted that the program was a strong component of the Asian American Residential Recovery Services prior to becoming part of the Chinatown Youth Center program. The idea of the program has since been expanded to recognize that a lot of innocent kids cannot participate verbally to express their problem, so it makes allowances for the non-verbal part of communication.

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The program is structured in the following ways:

1) The simple things youth can learn without embarrassing themselves, such as dancing or modeling, which help increase self-confidence;

2) The workshops are tied to performance, so that as youth become comfortable with themselves, they perform in the community;

3) Youth bring their parents to the activities so the parents can see other youth doing it too. The activity becomes normal in the parents' eyes because it is not only their kids doing it.

Westbay Pilipino Multi-Services Center

Joe Laping said that the Westbay Pilipino Multi-Services Center has concentrated on a structured counseling enrichment curriculum.

In his work at Westbay, Mr. Laping said he noticed that Pilipinos entered the mental health system only during a crisis. "I found that if I was going to wait for people to come to our center, to come to Westbay, I would be waiting for ages. I was sure that there would be no people because they didn't even know that Westbay would be delivering direct services," he said.

As a result, the program began to penetrate the community through meetings with schools and other community-based agencies. "In order to engage in the Pilipino value system, there is a very high premium on the use of a go-between; a credible person that can introduce you so that you will not end up as a stranger," he said.

Westbay's structured counseling enrichment curriculum may seem like an old idea, but counseling is still a relatively new concept to Pilipinos. "When counseling was starting to be professionalized in the Philippines, there was a heavy reliance on the non-directed approach. I think at a later point, we did realize that it didn't work. It didn't work because Pilipinos operate better with a little structure, with a little guidance, with a little direction," Laping said.

The principal of the structured counseling enrichment curriculum is that learning is a change resulting from an experience that is personal and meaningful and relevant to the individual. "Learning is both an intellectual and emotional process. So the activities that we are going to design will be culturally sensitive. Hopefully, they will impact both the positive and the effective level of the counseling," he said.

The development of the counseling enrichment curriculum has been divided into four units. They are:

1) awareness of self--personal characteristics, inventory, coping with adolescents, understanding needs and motivation, drug use, value systems;

2) awareness of other people--roles in the family, building interpersonal relationships, building trust and bonding, positive and negative peer pressure, understanding individual differences;

3) making choices--assertiveness versus aggressiveness and passiveness, value of education, conflict resolution strategies, surviving in a drug accessible environment; and

4) examining aspirations--setting goals, strengthening self-discipline and responsibilities, career planning.

Recommendations: Workshop D

A) Programs should include activities that deal with teen-age sexuality.

B) More bi-lingual counselors are needed in counseling programs, particularly school counselors.

C) A district-wide approach should be implemented in the schools to educate teachers and counselors about different ethnic groups.

WORKSHOP E:
INVOLVING FAMILIES IN PREVENTION AND INTERVENTION

Background

The purpose of this workshop was to identify the components of successful family-focused, culturally competent prevention models and counseling approaches, including successful strategies in recruiting and engaging parents and the specific techniques associated with these approaches.

Panelists were selected who represent the different health, school and community-based models of involving families in prevention activities.

Strengthening Family Ties: Recruiting/Training Parents

Maryann Fleming, Program Coordinator for the Center for Human Development in San Francisco,, spoke of techniques in successfully recruiting parents for workshops through schools. Since only about 17 percent of the students in San Francisco are white, a multi-cultural approach is necessary in effective programming. Indeed, to make her workshops as culturally relevant as possible, Ms. Fleming suggest using educators who are an ethnic match for the specific school's population.

In developing an initial program design, she suggested working with representatives of the target group (for example the Chinatown Youth Center staff), organizing a dry-run training for those representatives and getting feedback on the program. The goal is to make the workshops as relevant as possible so parents will more easily understand the problems effecting their children, such as the pressure to use drugs and alcohol.

Parent-child communication and family bonding will greatly assist in building a strategy for drug and alcohol abuse prevention. Parents need to learn to recognize risk factors and the specific things they can do to prevent such problems, Ms. Fleming said. Low self-esteem and anger cross cultural barriers--the feelings may be expressed and acted out in different ways, but almost everyone experiences the feelings. Building self-esteem among teens and teaching them to express and control their anger
is an important part of parent training.

Parents are more likely to attend a workshop if the issues addressed are those that effect them and their children, such as a child who is in trouble and child care. Additionally, parents want a tangible result from the workshop--something that will help their child.

Successful techniques used by school principals include phoning parents to remind them of the meeting date, providing transportation, providing food, and having skits. Often, the most successful tactic is to hang a banner at the school announcing the workshop.

Family Intervention/Counseling

Walter Schulze of the Community Youth Council counsels both parents and youth, focusing on family unification and reunification.

Mr. Schulze and others have observed that there is a good prognosis in treating the family when there is strong bonding between children and same sex parents.

While discussion of conflicts often results in further distancing family members, once a respect of denial and the hierarchial structure of the family is established, more positive intervention can take place. Mr. Schulze suggested that in many Asian families, the father is seen as the authority figure and that if this dynamic is supported, rather than broken down, it allows the family to retain face. If the teenagers are allowed to meet separately with counselors closer to their age, and the parents allowed to meet with a peer, more progress is made. Slowly, the denial begins to dissipate and family members communicate more easily.

When a parent brings a child to the Counseling Center, Mr. Schulze attempts to engage them in the counseling process by putting some of the responsibility for helping on their shoulders and educating them about the process. Families seem unsure how to react during a confrontation or conflict, and feel they lose control and authority. The more understanding the counselor has in what reactions to expect in such situations, the more prepared he or she will be to educate the family about the process.

Outreach in Preventing Alcohol and Drug Abuse

Reaching out to immigrant and monolingual parents with a prevention message is a challenge no one really knows how to conquer, said Dr. Evelyn Lee, Department of Psychiatry at the University of San Francisco and Chief

Program Director of the Department of Psychiatry at San Francisco General Hospital.

That many youth suffer from a lack of cultural identity (are they Chinese-American? American-Chinese? American? Chinese?) causes communication breakdowns and confusion. Helping youth identify their culture can ease the confusion.

Parents need parenting skills in addition to love and experience in order to provide support for their children. Dr. Lee notes there are there major difficulties in raising Chinese-American teens: 1) the generation gap; 2) the cultural gap; and 3) American stress.

The generation gap occurs when the parents feel an intellectual gap with the children. The youths look down upon their parents, making it difficult for the parents to help the children. Additionally, in most Asian families there is not only a two-generation gap between parents and children but a gap that spans three or more generations of grandparents, parents and children.

Big changes in cultural customs, such as arranged marriages and matchmaking verses living together before marriage, cause a cultural gap. Youths raised in America tend to look more toward American customs, while their parents, raised in Asia, maintain the customs they were exposed to as youth.

Immigrants living in the United States often work long hours in order to survive here, causing what Dr. Lee calls American stress. Many times, parents who work six days per week have little interest in attending a school meeting on their day off, and an extra effort is needed to attract those parents for workshops. Those who moved from Asia work very hard here, while their children attend public schools and watch television. Soon, the children are more Americanized than their parents.

Simply understanding teens and the emotional traumas they are faced with, such as having a period or voice change, can relieve stress in families. Teaching youth to deal with such changes can help make them interdependent, rather than dependent upon parents. This way, the youth have more opportunity to feel good about themselves and who they are.

Recommendations: Workshop E

A) Additional resources at the state and local level are necessary to make a long-term investment in alcohol and drug abuse prevention programs.

B) Bi-lingual, bi-cultural health educators are needed in the school system. Teen health educators, modeled on peer counselors, might also help teens and parents.

C) Workshops for parents need a strong language connection and, where possible, should be presented in the language of the attendees (without use of an interpreter) by someone with a similar ethnic background. This will also assist in making a cultural connection with the attendees, providing a more comfortable learning environment.

D) Programs should be community-based and should utilize neighborhood resources. Parental skills classes could also be offered at the community college level with class credit given.

E) Teachers and principals are an excellent resource in accessing problems, and should be further utilized in getting parents the training they need. To ensure attendance at parent-training workshops, the issues addressed must be those that directly effect parents and their children.

F) Workshops should combine youth and parents so experiences can be shared.

KEYNOTE SPEAKER:
KEITH CHOY, Director,
Mayor's Office of Children, Youth and Their Families

The following is excerpted from a speech made by Keith Choy, titled, "Bringing our Family to the Table."

San Francisco Doesn't Have to be a Dysfunctional Family

Many of you are part of multi-cultural coalitions. Some of you are a family of community-based agencies who are always at every commission meeting saying, "Hey, community-based agencies work. We can do the job."

Think of San Francisco as a dysfunctional family or a messed up family. Picture the father reading a Chinese newspaper at dinner time, ignoring everything else that's going on. The mother is screaming at her kids but she's sitting with her friends at the mahjong table. We have a bunch of kids fighting with each other. You have one child plugged into a Walkman, you have another sister over there sitting by the window. We have a messed up family.

Picture an ideal family. A family that is sharing the same food. "Son, you made a great speech at school today. I'm proud of you." How many of you have waited for your father to say that to you? I certainly did, but the whole idea is, can we move from the dysfunctional family to the ideal family by bringing people together at the table in San Francisco?

This doesn't mean that the Mayor or any state or federal government is saying we've found $80 million and we're going to do all the projects you want now. This is not that kind of conference. This kind of conference is, "Let's roll up our sleeves, we've go work to do. Let's bring the people who can get the work done together."

Let's decide today what we're willing and able to work on as a family. We can't do it alone. We know that. Working together, we can make a difference. We can continue to work in San Francisco as a dysfunctional family, except that kid will say it's my turn. I'm Asian and it's my turn. We can continue to talk about how people can come together before the table and work together and begin to build those partnerships and approaches.

Just Say Yes

I noticed yesterday Nancy Reagan's line about Just Say No. Perhaps that's a different theme, a wrong theme in the Asian-American community. I think many of us have just said no. I asked my parents, can I be an actor? They said no, get something that pays securely. Get into the civil service system. As a teenager, you probably said, "Can I stay out late?" No, it's dangerous to live in America. "Can I marry outside the race?" No, I want to have dinner at the Empress of China. When parents are saying will you obey me in the same way you used to in China, Japan, Korea or Vietnam? The kid says, "No, this is America. We're free." What time are you coming home?, the parent asks. "When I feel like it."

Or, you have the, "Hey, I'm not messed up. I'm not high. I can handle it. No, I'm not strung out but my buddy is. It's him. He needs the help." Or, "No, you fix him. You people are the community agencies, you fix him. It's not my fault as a parent. He's a disgrace and he has disgraced our family. You fix him. No, it's not my responsibility. Lock him up at YGC, teach him a lesson. No, you disgraced the family. You go have the baby somewhere else. No, my agency can do it all. No, I don't need family therapy. It's the kid's problem. No, I guess the little Asian boy or girl is not that bad. Their problems aren't so bad as others' problems, so we don't have to serve those young people because their problem is not as bad.

I think we want to begin to say something about yes, and not so much about no. Where you begin to say yes, certain things begin to work. So, it is going to mean rolling up the sleeves and doing the hard work, going to the three-hour meetings, going to these conferences, going back to our own staff meetings and saying, "Where is it that we are beginning to say yes?" Where is it that we are enabling our young people and our families to say yes and live positively and affirmatively?

What is Hot in 1990s?

You know, coordination is the hot word for the 1990s. Those of you who like politics know that it's the politically correct thing to say and do. We can't lose sight of coordinating for coordinating's sake. There's a premise that we must address the needs of the whole child and the whole family in some kind of healing context, and sometimes that healing context is an institution. For other people, the healing context is a community. The

national model says a couple of things about what is successful. In her book, Elizabeth Shore says there isn't a lack of innovative programs. There are coordinated programs that work, and the qualities that make them work are:

- **Accessibility:** Part of your strength is your accessibility to your clients. You try to sit around in an institutional office waiting for people to come into your office, and you'll realize you have to get a kind of connection. Can you get to the people and touch them in a way so that they can get the helping process started.

- **Flexibility:** What has worked for us is that we don't have a single city policy that says we're all going to do self-support groups. There is not a lot of self-disclosure in the Asian community. I would encourage a way to do parents groups.

- **Comprehensive programming:** A comprehensive approach will allow you to begin to address more of the needs of the young person.

Let's change some of the policies. What are the challenges?

- Don't accept the quick fix. Don't just throw money at the program.

- Be smart about the money. There are many different ways to get the money, so don't just jam one place.

- Be involved politically. Don't be the good Asian kid who says, well, can't they see I'm doing good work?

- Don't depend on dramatic things only. That doesn't change policy. You have to make sure people are talking at the Board of Supervisors' meetings.

CITY DEPARTMENT HEADS ROUNDTABLE: MEETING THE CHALLENGE OF HIGH-RISK ASIAN YOUTH

Mary Burns, General Manager, Department of Parks and Recreation

Ms. Burns, the first woman to hold her position, noted that the recreation field has changed dramatically in the past two to three decades.

"We are in the process of putting together a team to work with the community-based agencies that are so effective in San Francisco, so they can become even more relevant. Particularly in the area of changes in families and in the changing ethnic diversity in San Francisco, I think we are becoming much more aggressive in reaching out. The budget that I've presented to the recreation/parks commission and the mayor this year has a focus on youth and teens," she said.

Additionally, with funds provided by the Koret Foundation and the Friends of Recreation and Parks, the department recently hired a specialist with a background in teen issues and teen programming.

"We are proposing to turn Hamilton Recreation Center into a teen facility with an emphasis on teen programming," Ms. Burns said, adding that the new teen specialist will develop a city-wide training program for recreation directors to learn to deal with teens.

Larry Del Carlo, Director of the Mayor's Office of Community Development

The purpose of the Office of Community Development, Mr. Del Carlo said, is to provide a forum for the community through public hearings in the neighborhoods and communicating with community groups.

During Mayor Art Agnos' administration, the Department is attempting to provide opportunities for organizations that have developed the expertise over the years to build upon their capacity to do community outreach in under-served neighborhoods. "We want them to get together with other organizations that have better served populations, similar populations, and have developed their own expertise, rather than creating new organizations," he said.

Mr. Del Carlo said that his priority with the limited funds available is to examine those programs that provide the best services to the most high-risk population, and give them the resources necessary to expand. "I know there will be problems with language, with culture, with neighborhood turf issues and those kinds of things. It's not going to be an easy job, but we have to overcome those kinds of problems, and I think that's where we want to go with our agency," he said.

Frank Jordan, Chief, San Francisco Police Department

Chief Jordan is the first Chief of Police to appoint an Asian as a Deputy Chief. Fred Lau, Deputy Chief, is the highest ranking Asian police officer in any metropolitan Police Department in the United States.

Chief Jordan noted that the conference itself is important because it shows that there is acknowledgement that there are problems in San Francisco, where there are high-risk Asian youth, and the community is struggling together to find solutions to the problems.

"I think that is the first process that has to be established. The fact that we realize there is a problem that could escalate, and we have to sit down in a full partnership to find solutions together," he said.

Chief Jordan said the police department could help the Asian community by increasing its bilingual capacity. "We have about 12 percent to 13 percent Asian police officers now. But that is still far away from what we really need. Yes, we have Chinese-speaking officers, we even have one Vietnamese-speaking officer, but we need more Japanese, Korean, Cambodian and other languages," he said.

Chief Jordan added that the police department ethnic mix must reflect the population at large on issues because the officers must compromise with the community on issues. "Language is a critical factor, and we have to continue in our recruitment to expand the Asian police officer base," he added.

The police department can be more effective on behalf of specific communities once the communities themselves set priorities. "We do not want to be an army of occupation, we want to be there to help you, but we have to be sure that what we're trying to do is your priority," he said.

In closing, Chief Jordan noted that more Asian officers are needed in the community services division and in the juvenile division. This, he said, will help open the lines of communication. "So, when looking at the 1990s, also look at the recruitment base for more police officers from the Asian community. We welcome them with open

arms. We want you to have that conduit, that open two-way communication, with us. That is the best way to do it."

Fred Jordan, Chief Probation Officer

Mr. Jordan, who is responsible for the operation of the Youth Guidance Center, said that his efforts in his new job will be to fully understand all the communities in San Francisco. "I want you to know that I work in partnership and I want to be inclusive," he said.

In his relationship with the Asian community, as well as other communities, Mr. Jordan said he feels things must be done differently. "We have to reform in so many ways. San Francisco has to be one of the most diverse populations in the country. When I look at my staff, I think we certainly have to look at affirmative action when we hire," he said, adding that the probation staff should reflect all the various communities in San Francisco.

Mr. Jordan said that during the short time most youth spend at YGC, it is difficult to act as a treatment center, but YGC can act as a diagnostic center. "We can certainly bring together the disciplines of education, health, recreation, and social welfare to provide judges with options in terms of placements," he said.

Julia Lopez, General Manager, Department of Social Services

Ms. Lopez said that the differences between generations of Asians in the San Francisco community are important in providing social services. "I think it's different for a fifth-generation American-born Chinese person than it is for a new immigrant. And we need to understand what those differences are within each of the groups," she said.

The Asian community is, in a sense, a hidden population. "We need to figure out how to be there for them, how to tell them of the services that are there to help them. We need to reach out to the population," she said.

Ms. Lopez said she would also like to see the department become a client-oriented system. "I've often said that we've set up our departments and our organizations for the convenience of the administrators, and the departments, but not for the client. Now what I'd like to do is turn that around so that we focus primarily on the client," she explained.

Additionally, fundamental system change, in addition to coordination, will be necessary in order to deliver better services to the community, she said.

"I see myself as an agent of change," she said. "It is time the system came up and acknowledged the diversity of the world we live in today, and I don't see the system being flexible in that regard."

David Werdegar, Director, Department of Public Health

Dr. Werdegar said he feels the Department of Public Health is reflective of the diversity of San Francisco's population. He said the department has a long history of sharing responsibilities with community-based organizations. "Frequently, the health department is looked to as a source of dollar support for the community-based organizations, while the department is really one element of a larger equation," he said.

Dr. Werdegar added that at times the community-based programs understand the community better than the bureaucracy of the Health Department.

"We all wish we understood substance abuse better. We don't have enough research on substance abuse. We don't understand why human beings are so drawn to addiction. We have a variety of modalities and approaches none of which is perfect. They're all healthy attempts to deal with the problem. But our best efforts come early on, working with the individual and family to prevent and intervene," he said.

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